









# THE TRUE AMERICAN.

"GOD AND LIBERTY."  
LEXINGTON, TUESDAY, JUNE 17.

THE LETTER OF EX-GOVERNOR METCALFE  
UPON "The Missouri Restriction—Abolition—Slavery—Emanicipation," published in the *Frankfort Commonwealth*, Feb. 14th, 1845.

This letter we republish to-day in order that our readers may see it for themselves, and that we may always give our opponents a fair hearing. This letter purports to have been written in reply to charges made against the Ex-Governor, before the Presidential election in '44; and when we consider its temper, we are somewhat at a loss to know why the gentleman remained so long quiescent under imputations which now excite in him so much indignation. We think the public will agree with us, in our inference, that Mr. Metcalfe has taken upon himself flying reports, as a mere pretext for striking a deadly blow at the cause of real liberty and pure republicanism, through the odious persons of other States, whom it has ever been the policy of the slave party both in the South and the North to calumniate, with a view to strike down the friends of safe and rational emancipation at home, by transferring, at a word, the accumulated vengeance of long years upon any one whom these patriots, par excellence, may stigmatize as "mad dogs." This shallow game, whilst all the presses were on one side, was easy enough; but now there are two avowed emancipation presses in the State, and many more whom an enlightened self-interest leads to favor the cause of truth, this wily politician will find it can no longer be played, except at a ruinous loss, not only of logic, but of character. Now, we tell the people of Kentucky, that we are not responsible for the opinions of the abolitionists of the North; yet after all this bugaboo of long years, what will the community think when we assure them that there are just as good, and religious, and moral, and peaceable men among the "abolitionists," as Thomas Metcalfe himself. Take Wm. Lloyd Garrison, upon whose devoted head a price has been set by the State of Georgia, who has been shamelessly hunted like a wild beast through the land; yet Garrison is a man who is opposed to bloodshed, in all cases, a non-resistant, an enemy to war, and to the gallows! It is true, that latterly, the Garrisonian party have come out for the dissolution of the Union, "no union with slaveholders," being their motto; this, we by no means wish to palliate, but between the *disunionists* and *perpetual slavery* men, the world will not hesitate to say, that the *disunionists* are the *truer men*. Take the "Liberty party;" they stand by the constitution in its whole letter and spirit, and are for *legal* and *equitable* reform only. There are some evil, and malignant, and fanatical spirits among the abolitionists, it is true; but it is as unjust to denounce them as a class, as it would be to call all slaveholders murderers, because some dastards among them, plot against the lives of the friends of liberty in the South. Were it not for the governor's violent protestations against any suspicion of aspiration for office, one would imagine that he has given way to a temper exasperated by the loss of "the spoils," when one so "sweet" towards the Abolitionists before November, should now esteem those loathsome "vermin" in February '45, who even suspected him of having fraternal feelings with that contemned party. Surely he is a much injured man, for the public have regarded him for years as a standing candidate for any good sincere "that might fall upon him;" and if his songs, and his hunting shirt, have not proved as useful to him or the community of late years, as his stone hammer did in early life, he ought to submit with a becoming grace to the progress of the times and the shrewd good sense of the people, who might very well honor the honest mechanic, whilst they contemned the shallow tricks of the political mountebank. The governor attaches some importance to himself for having voted with Mr. Clay, for the admission of Missouri into the Union; now if this is the basis of his fame with posterity, his ambition is low enough to meet with ample satiety; and the stone walls which he has built as a mason will much outlive the fame of his acts as a statesman. We never approved of this vote of Mr. Clay's; and whilst we regard his action on that occasion as evidence of his intellectual eminence, and superior control over his contemporaries, we at the same time esteem it the unfortunate beginning of a course of policy, which has well nigh lost us our liberties, and driven our republic upon the very verge of ruin; as well as the loss of that moral power on his part, which has shut him out from the Presidency of the United States, and from that culminating ray of glory which for all time would have illuminated his name, if this people had found him in '44, as they did in 1793, the fearless advocate of the universal liberty of men. He should have said to Missouri: "The Constitution which I love and have sworn before God and the world to support, has no clause providing that any human being—be he red, white or black, or mixed, shall be enslaved; but on the contrary, it says in its preamble that it was formed to 'establish justice' and 'to secure the blessings of liberty to us and our posterity,' and we know not where you get the authority to enslave the African more than the Indian or the Asiatic, or the European or the Anglo-Saxon American; moreover, this same constitution says, art. 5, § 2, 'No person shall be deprived of life, liberty, or property, without due process of law,' that is, unless for some offence, ascertained by law, and punishable by the verdict of a jury; now an African is as much a 'person' as a Saxon or a Frenchman; and since no one has asked that the courts should put in force the habeas cor-

pus, another constitution, a mere piece of paper, should be held up in defiance, to show by what authority these 'persons' were held in opposition to the constitution and laws of the Union, the only sovereign, to which the people of Missouri, being in the territorial bounds of the same, owe entire allegiance—in consideration of these positive laws and natural right, we declare before all men, that you never shall be admitted into fellowship with us, a Republican and free people, whose every fundamental principle of equal liberty your constitution tramples in the dust." Such, Mr. Metcalfe, should have been the declaration of the sons of Washington; and if this had been dissolved the union and drenched the land in blood, then, by the God of battles, every lover of the human family, should have cried out, let it perish from the place of nations, and from the memory of mankind. But such was not the dread alternative; there is not, and never has been, and God forbid that there ever should be, a time in the history of this nation, when the South shall dare to dissolve this Union, with the diabolical design of maintaining African slavery, and if that day ever does come, then will the crime and its atonement be but one deed!

We follow this champion of the slave party in the order of his letter: he "differs radically in opinion with those of our countrymen, who maintain that Kentucky is at no distant day to become a non-slaveholding State." Thus far an unimportant opinion only, for he speaks for the slave party—but when he undertakes to speak for us, the free white non-slaveholders of the State, we say, softly governor, we are the true judges of our highest interest, and a friend of perpetual slavery is not a keeper of our conscience. We say, then, that Thomas Metcalfe, holding interests not only different from, but antagonistic to ours, has no right to speak for us. "It is a great error to suppose that those of our countrymen who own no slaves, will ever go for emancipation, and the retention of the emancipated within our borders." Here is the great battle ground, Mr. Metcalfe knows it, we feel it; we enter upon it cautiously but without trembling, we say look to reason and your own conscience, and then speak boldly to your countrymen, as men of sound heads and true hearts, and leave the result to God. Ist. Then, we are opposed to banishing the liberated blacks from the State, because we deem it in many respects *imprudent*. 2d. Because it is *unjust*. We believe it *imprudent*, because to be plain with our readers at home and abroad, the great obstacle to emancipation is the *loss of the money*, vested in the slave; to colonize, you increase the loss, to the amount of the land purchased for the colony, the necessary outfit of clothing, provisions, implements of agriculture, and trade, and the cost of transfer. If slaveholders dread the loss of slave by emancipation, will they love it the more when by colonization you propose an increased expenditure? Shrewd slaveholders see this difficulty, and with that Jesuitical cunning which characterizes the friends of perpetual slavery, they attempt to make us the slaves of our own prejudices, by exciting us against the black, till we are unwilling to live with him, when free, whilst they believe themselves secure against emancipation and removal, by the difficulties of its achievement. Thus, you hear them with alternate words of honeyed tone and bitter denunciation, saying: "I am as much in favor of liberty as you, if you will send the blacks to the moon; but unless you send them to the moon, I'll see you damned before I assent to their liberation among us." Is not that the argument, governor? worse yet, just read his Jesuitical letter. "However, the monster talks of banishing the poor negro to the moon!" "So," to cut the matter short, "we go for perpetual slavery." No, Metcalfe, we will not advocate the "banishment" of the black, because all nations have thought expulsion from one's native home, sufficient punishment for the greatest crimes; we will not therefore, go for banishment. If we fail in this cause, we will fall on solid ground, that our body may be a rampart to the gallant spirits who shall succeed us in an undying cause—we will not be driven by our foes into bottomless quagmires to be swallowed up, like dumb dogs, to be forgotten forever. Yet this is merely one individual opinion, we do not presume to dictate to the emancipation party in Kentucky; all we say is, we are opposed to emancipation with banishment; yet sooner than see slavery made perpetual, we are willing, if there be no other alternative, to yield up our own wishes to the majority of our countrymen. Leaving this part of the question here now, intending to give it an ample discussion hereafter, we pass on.—We think every honest self-respecting laborer in Kentucky will repel, with just indignation, the Governor's shallow cynicism, in calling them "nature's noble men," for doing the very thing which he charges in a few subsequent sentences to characterize as an act of "intolerable inhumanity." If such is the Governor's scale of morals, we doubt whether they are so poor as to envy that "emancipation" which he boasts over his former compeers; which, by no means for the first time in the history of men, has hardened the heart, vitiated the soul, obscured the reason, and caused the unbalanced sons of blind fortune to look down with contempt upon the humble companions of earlier days. We should despise ourselves if for any unworthy purpose, we should excite unjust prejudices in the minds of one portion of the community against the other, and if we tell our fellow laborers the real sentiments of such slave holders as Metcalfe, it is because he has attempted to corrupt their minds by unjust and ignominious appeals to the lowest of human passions, they impoverish you by the tremendous and over-weighing competition of slave labor, and then cry out in exultation of their conduct towards the blacks, "they are better off than the poor white man!" they first take away your bread, your schools, and all social advantages, and then add insult to injury, by placing you in the category of economical progress, a disgrace below the slave. You all understand very well, my countrymen, how penitentiary labor ruins your business, and the mechanics have petitioned the legislature to prevent them from manufacturing in the penitentiary such articles as they themselves were engaged in making. Now slave labor is penitentiary labor, the master standing in the same relation to the slave, that Craig does to the convict, each getting their labor done for the mere outlay of victuals, clothes and shelter, without either giving wages. Thus every laborer in Kentucky is injured by the one hundred and eighty thousand slaves, as if the same number of Irishmen, Dutchmen, or Englishmen, should come in here and agree to work as the convicts or the slaves do without wages. Free the blacks, and they either would not work at all, or they would require wages; which would prevent you from being underbid as you now are. We know that many of our mechanics and laboring men have accumulated estates and live in as refined and luxurious a manner as many slaveholders; but these are exceptions arising from superior intelligence, energy, and long hours of steady toil, which surmount all the counteracting weight of slave competition. It is a great fallacy to let no laboring man allow himself to be influenced by this vulgar aristocracy of slave tenure, by the continual cry of "association" with the blacks; every man and woman in this country can choose their own companions; and so far as any knowledge goes, the wealthy have been more frequently in dishonorable intercourse with the blacks than the laboring poor. We say, fearless of contradiction, that there is more amalgamation of the two races in the slave States according to numbers, than in the free States. The injustice of the free States towards the blacks, is not a matter at issue—no wrong is justified of another wrong, and we are pleased to see that the free States are beginning to place the blacks upon a better footing than of yore; so that the governor will soon find himself without the apology of companionship in evil, the last miserable refuge of slave souls.

So far as the "slow process of colonization" is concerned, we throw no obstacles in the way of this benevolent scheme of Christianizing and civilizing Africa—for those purposes we wish it well, and have become a life member of the colonization society, but regarding it as no remedy for slavery, we throw it out of all estimate of the elements of emancipation at home; unless some great change upon this subject takes place in the minds of the people of the free States, which we do by no means anticipate. There can be no doubt but that preceding the calling of a convention many slaves will be sent out of the State, notwithstanding its "immunity," and we merely allude to it to show that the governor's foresight is as shallow as his complacencies, or as *real as his affected sympathies*, for he knows that there is a yearly trade of thousands of human souls, carried on by the slave States and the South, and this his humane system of life-long legislation has never attempted to stop!

The Governor attempts to grow facetious, and ranks the friends of gradual emancipation with the "Millerites" and "Live-fors." "I think then, Gov, for teaching me that word." The lovers of justice, who through many perils and much contempt battled on for the right, who gave up their whole intellect to the defence of the liberties of mankind, though humble and obscure, with large souls and untamable spirits trusting to the last, shall not pass from the memory of men from generation to generation, lighting up congenial sentiments in the hearts of the brave and the true, they shall not perish, but "live forever." The charge against the abolitionists of failing to throw the balance of power which they held in their hands in favor of the Whigs, and thus exclude slaveholding Texas from coming into the Union, is true; God knows we labored in this cause with a devotion and sleepless energy, worthy of better success than what we got, or that the cold recognition of the services rendered by our humble self, which awaited us on our return to our native State. Yet, to say that the abolitionists were operated upon by less lofty, or sincere and pure motives than Thomas Metcalfe or himself, has never had the slightest proof to sustain it; and we do not seek to characterize such insinuations as unworthy of any man of right principles and honorable bearing. Whether the Indian or the African are to be "ever held as inferior to the Whites," remains with God only to determine; but to exercise perpetual despotism over them "because the whites have the power" is a sentiment only worthy of the source where it emanated, and cannot fail to excite disgust and indignation throughout all Christendom. If despotism is to be perpetuated, give us a splendid monarchy over our equals, where the magnitude of the game will stir the spirit, and exercise the intellect; if the finer feelings are to be crushed and all the sympathies of the heart dead in one stern and inexorable passion for supremacy and glorious achievement, well; but for vulgar, imbecile, negro slavery aristocracy, for this, no—not for this will "I live my mind." The Governor says in connection with Texas and slavery, that he "had no conscious intention whatever, on the score of extending the slave boundary," and proceeds to exhort his countrymen to be ever ready like him to "hold their ground in the defence of Texas slavery." Well, we don't complain of this, we know not what cause is at hand better grace; but we protest in the name of the immortal patriots, who declared that all men were created to life, liberty, and the pursuit of happiness, and in the name of the God of the universe, that we are not "dumb."

And then, in the Southern States, we believe that we may, without fear of refutation, assert, "the difference between the moral influence of slavery upon the marriage vow cannot but be, by unhinging all the instinctive ideas of right and wrong, disastrous. But the physical and moral laws are inseparably connected; and we shall here confine ourselves solely to the consideration of slavery as being antagonistic to the physical laws of our nature, and in consequence subversive, in respect to divorce, of the moral law and man's true happiness. The many guards which nature has taken against the loss of any known species, vegetable and animal, as all naturalists know, are of tremendous power. In the human species, *beauty in women* is especially designed, as the eccentric and witty Burton would have it, to cause that "a man be not too much absorbed in his books, seeing that there are other things that must need be attended to." A sense of gratitude and duty, habit, propriety, common interests and convenience, in the absence of religion, may keep man and wife together well enough without "physical beauty" and its consequence sexual love; but when in that case a really lovely object meets the unaccustomed eye of a man of quick sensibility to the beautiful, it takes a higher degree of virtue than falls to the lot of most men, if there is not some weakening of the foundations of conjugal devotion. The Southern women in the United States are admitted by foreigners, as well as claimed by our gallant countrymen, to be among the most beautiful in the world; but at the same time they are the most fragile of all beauties; they begin to fade in a few years after marriage, and maternity, in a great many cases, leaves but a wreck of what was once most lovely. From infancy our girls, who have slaves, begin to be waited upon, till locomotion becomes a most painful thing; the young women grow up with a fair skin, and from generous feeding, are apparently full in development, but there is no muscle, nothing but fat, which the first trials of the physical frame dissipate, and the whole system is collapsed. For the want of exercise in the house, and in the open air, added to the infamous and disgusting pressure of the waist and all the vital organs, the secretions are faulty, the skin instead of being a firm velvety feeling texture, becomes pale and sallow, then come low spirits, peevishness, ennui, disgust, and then *divorce*. Put away your slaves; nature never made provision for a slave, having deemed that work, health and happiness should be inseparably and inexorably united. If you want to drink, go to the pump or to the spring and get it—if to bulge, prepare your own bath or plunge into the running stream—make your own beds—sweep your own rooms, and wash your own clothes—throw away corsets, and nature herself will form your bustles—then, you will have full chests, glossy hair, rosy complexions, smooth velvet skins, muscular, rounded limbs, graceful tournures, elasticity of person, eyes of alternate fire and most melting languor, generous hearts, sweet tempers, good husbands, long lives of honeymoon, and—no divorce. When we read of the free children, the gymnastic exercises, the household duties, of the Greeks, we are not surprised at the exquisite loveliness of the marble copies of those most perfect exemplars of Burke's line of beauty. But, when, under the Southern system of dress and no exercise, we see great profusion of clothes piled up in most rigid opposition to nature's known laws of gradual swell, and imperceptible declension, and attenuation of limb, we do not fail to remember that the owl, of all birds, having the greatest bulk of feathers has also the most ragged person; and "faded skins," and "forked radishes," "come out of the spirit of our dream—what business had they there at such a time?"

## DEATH OF ANDREW JACKSON.

ANDREW JACKSON died at the Hermitage, on the 8th instant. Whatever difference of opinion may prevail about his measures as a statesman, every true hearted American cannot but be proud of his military fame. That Jackson was a great man, no one who regards the remarkable impress which he made upon the nation of his day, can deny. His strength was that of the will and the passions, rather than the force of eminent intellect. Like Sylla he never spared an enemy or forgot a friend; he must of course then go down to posterity with a divided fame. The man who, like Washington, would live in the affections of a whole people or of the world, must, like him, be just, for justice is the only basis of universal admiration and sure immortality.

WE publish to-day the first number of a series of communications from "Incognito," who is a slaveholder, and we do not of course agree with him in many respects, but we have promised all a fair hearing, and we proceed to redeem our pledge; we shall not, therefore, attempt to murmur the force of our correspondent's argument, by anticipating him in the judgments of our readers.

**DIVORCE—BEAUTY IN WOMEN—PHYSICAL LAWS—SLAVERY.**—The number of divorces in the slave States, is startling to the statesman as well as the moralist. As the marriage state is one sanctioned by the Christian code, as well as by the judgment of the wise of all times and nations, we shall at the risk of incurring the derision and refined sensibilities of women, inquire into the causes which load the tables of our halls of legislation with thousands of applications for divorces. These petitions come mostly from women, praying to be divorced from their husbands, generally on the ground of infidelity to the marriage vow. Many persons have supposed that climate is the cause, giving way to the common opinion that warm climates favor the rage of lawless passion. Not so. It is true that warm climates are inclining, but not immediate and necessary causes of animal or ideal passion: warmth of temperature produces lassitude, and consequently idleness, and the old saw, from time immemorial, is, that "an idle brain is the devil's workshop," thus far, then, only is a warm climate favorable to passion. In cold climates on the contrary, the pulse beats much quicker than in southern latitudes, and persons who are worthy and self-denying, under the same pressure of moral restraint, we undertake to say, are equally, if not more, passionate in the North than in the South. Modern science and modern statistics are overturning many heavy errors; and the world was astonished to find that Sweden and Russia have traced out to be as frequent in sexual crime as Italy and France. As this difference, then, between the North and the South is not owing to climate, nor to religion, nor to government, for these two last are the same in both countries, how comes it that the applications for divorce are monstrously greater in the South than in the North, although there are twice the number of the North

and there are twice the Southern women? We believe that we may, without fear of refutation, assert, "the difference between the moral influence of slavery upon the marriage vow cannot but be, by unhinging all the instinctive ideas of right and wrong, disastrous. But the physical and moral laws are inseparably connected; and we shall here confine ourselves solely to the consideration of slavery as being antagonistic to the physical laws of our nature, and in consequence subversive, in respect to divorce, of the moral law and man's true happiness.

The many guards which nature has taken against the loss of any known species, vegetable and animal, as all naturalists know, are of tremendous power. In the human species, *beauty in women* is especially designed, as the eccentric and witty Burton would have it, to cause that "a man be not too much absorbed in his books, seeing that there are other things that must need be attended to." A sense of gratitude and duty, habit, propriety, common interests and convenience, in the absence of religion, may keep man and wife together well enough without "physical beauty" and its consequence sexual love; but when in that case a really lovely object meets the unaccustomed eye of a man of quick sensibility to the beautiful, it takes a higher degree of virtue than falls to the lot of most men, if there is not some weakening of the foundations of conjugal devotion. The Southern women in the United States are admitted by foreigners, as well as claimed by our gallant countrymen, to be among the most beautiful in the world; but at the same time they are the most fragile of all beauties; they begin to fade in a few years after marriage, and maternity, in a great many cases, leaves but a wreck of what was once most lovely. From infancy our girls, who have slaves, begin to be waited upon, till locomotion becomes a most painful thing; the young women grow up with a fair skin, and from generous feeding, are apparently full in development, but there is no muscle, nothing but fat, which the first trials of the physical frame dissipate, and the whole system is collapsed. For the want of exercise in the house, and in the open air, added to the infamous and disgusting pressure of the waist and all the vital organs, the secretions are faulty, the skin instead of being a firm velvety feeling texture, becomes pale and sallow, then come low spirits, peevishness, ennui, disgust, and then *divorce*. Put away your slaves; nature never made provision for a slave, having deemed that work, health and happiness should be inseparably and inexorably united. If you want to drink, go to the pump or to the spring and get it—if to bulge, prepare your own bath or plunge into the running stream—make your own beds—sweep your own rooms, and wash your own clothes—throw away corsets, and nature herself will form your bustles—then, you will have full chests, glossy hair, rosy complexions, smooth velvet skins, muscular, rounded limbs, graceful tournures, elasticity of person, eyes of alternate fire and most melting languor, generous hearts, sweet tempers, good husbands, long lives of honeymoon, and—no divorce. When we read of the free children, the gymnastic exercises, the household duties, of the Greeks, we are not surprised at the exquisite loveliness of the marble copies of those most perfect exemplars of Burke's line of beauty. But, when, under the Southern system of dress and no exercise, we see great profusion of clothes piled up in most rigid opposition to nature's known laws of gradual swell, and imperceptible declension, and attenuation of limb, we do not fail to remember that the owl, of all birds, having the greatest bulk of feathers has also the most ragged person; and "faded skins," and "forked radishes," "come out of the spirit of our dream—what business had they there at such a time?"

The precepts and example of Christ, all will admit, should be the rule and guide of his followers; and they certainly encourage not strife, and contention, and division—no other strife but that for the extirpation of sin from the heart; no other contention than that with the great enemy of man's well-being; no other prayer than "let thy kingdom come in every human heart."

A NORTHERN MAN IN WASHINGTON. The Bangor Whigs say: "One of our neighbors, a day or two since, had some laid out trying when a robin, but near the house, had the good taste to select and take up three yards of the lace, and to weave it into her nest."

THE NEW POSTAGE BILL.—For the information of our readers, we give, in a condensed form, the rates of postage upon letters, newspapers, and pamphlets, as regulated by the new bill, by the last Congress, which goes into operation on the first day of July next.—*Portsmouth Journal*.

ON LETTERS. Single letters, or any number of pieces not exceeding half an ounce, 300 miles or less, 5 cts. If over 300 miles, 10 " Drop letters (not mailed), " 2 " For each additional half ounce or part thereof, add single postage the rate.

ON NEWSPAPERS. Newspapers of 1,600 square inches or less, sent by Editors or Publishers, to their offices of publication, any distance not exceeding 30 miles, Free. Over 30 miles and not exceeding 100, 1 ct. Over 100 and not exceeding 200, 2 cts. All sizes over 1,600 square inches, postage same as pamphlets.

ON PAMPHLETS, &c. Pamphlets, magazines and tracts, any distance, for one ounce or less, each copy, 2 cts. Each additional ounce, or fractional part thereof, add single postage the rate.

ON CIRCULARS. Circulars, post, single copy, or paper not larger than single copy, folded, directed, and unsealed, for every sheet, 2 cts.

CANDIDATES. FOR CONGRESS. HEN. GARRETT DAVIS. HON. THOS. F. MARSHALL.

FOR THE SENATE OF KENTUCKY. C. C. MOORE, Esq. R. S. TODD, Esq.

FOR HOUSE OF REPRESENTATIVES. GEN. LILLIE COMBS. J. CUNNINGHAM, Esq. GEN. G. W. DARNABY. ELIUS HOVANS, Esq. JOHN W. OVERTON, Esq. DAVID WATTS, Esq.

MARRIED. On the 10th inst., by Rev. Wm. Lyle, Mr. R. BRYAN, of Stanford, to Miss CATHERINE R. ARLEY, of this county.

DIED. In this city, on Wednesday last, Mr. THOMAS CHURCH, aged about 50 years. He was a native of Kentucky, and was the son of Mr. Wm. White, and daughter of Mr. Ben. Hovans.

In this city on the 20th inst. ROBERT BRECK ENRIDGE, infant son of Tobias and Louisa B. Gibson.

In this county, on last Tuesday evening, MR. RICHARD M. PRICE, son of Mr. Willis Price, aged about 24 years.

At his residence in Jessamine county, on the 20th inst. JOHN G. ALLEN, Esq. in the 66th year of his age.

Wm. C. Bell is the General Agent for this paper.

MISS MRS. N. B. DAVIS, of the State of Tennessee, is the agent for the True American in Louisville, Ky.

FOR SALE. A good lot of land, situated in the county of Jefferson, Ky. Apply at the office of N. B. Davis, Lexington, Ky.

RELIGIOUS. CHURCH—PROBLEM No. 2. From the London Chess Play's Chronicle. What to play and when in four moves.

White. 1. P. to K4. 2. K. to K3. 3. K. to K4. 4. K. to K5. 5. K. to K6. 6. K. to K7. 7. K. to K8. 8. K. to K9. 9. K. to K10. 10. K. to K11. 11. K. to K12. 12. K. to K13. 13. K. to K14. 14. K. to K15. 15. K. to K16. 16. K. to K17. 17. K. to K18. 18. K. to K19. 19. K. to K20. 20. K. to K21. 21. K. to K22. 22. K. to K23. 23. K. to K24. 24. K. to K25. 25. K. to K26. 26. K. to K27. 27. K. to K28. 28. K. to K29. 29. K. to K30. 30. K. to K31. 31. K. to K32. 32. K. to K33. 33. K. to K34. 34. K. to K35. 35. K. to K36. 36. K. to K37. 37. K. to K38. 38. K. to K39. 39. K. to K40. 40. K. to K41. 41. K. to K42. 42. K. to K43. 43. K. to K44. 44. K. to K45. 45. K. to K46. 46. K. to K47. 47. K. to K48. 48. K. to K49. 49. K. to K50. 50. K. to K51. 51. K. to K52. 52. K. to K53. 53. K. to K54. 54. K. to K55. 55. K. to K56. 56. K. to K57. 57. K. to K58. 58. K. to K59. 59. K. to K60. 60. K. to K61. 61. K. to K62. 62. K. to K63. 63. K. to K64. 64. K. to K65. 65. K. to K66. 66. K. to K67. 67. K. to K68. 68. 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